1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

Dances.—The members of a *Caingang* subgroup dance together. 535
The dancers, about 3 feet (1 m.) apart, form two concentric circles around a line of fires, the men inside and the women outside. A singer in the center first shakes his rattle and, placing each foot alternately before and behind, dances sideways. At this signal, the other performers shake their rattles, and both circles begin to turn in one direction, following the rhythm of the song and rattle. Men without rattles strike the ground with stamping tubes. Behind them, women lift their forearms and move their empty hands slightly to each side in a kind of "blessing" gesture. When the leader is back to the starting point, he stops, and the others wait quietly until he is rested or is replaced by another leader.

Toys and games.—*Caingang* children are very skillful at filliping 524
sticks, maize kernels, and small arrows resting on the bent arm. 857
Maize shuttlecocks are batted with the palm of the hand. Children spin tops made of a clay whorl or a lump of wax on a stick.

The favorite *Caingang* adult sport is a mock battle between mem- 526
bers of two communities, who hurl small clubs or, at night, firebrands at each other. Although these weapons may wound or even kill, casualties are not resented and do not call for blood revenge. This sport is played on open ground where heaps of clubs have previously been deposited. Women, protecting themselves with bark shields, run among the players to pick up and hand the clubs to their men. The *Aweikoma* throw stones wrapped in small fiber bags, which are parried with short clubs. The *Caingang* are also fond of wrestling.

Narcotics.—A great many stone pipes have been found in the 172
Caingang area—a puzzling fact since smoking has not been observed 276
among these Indians.

Drinking and intoxicants.—The *Caingang* prepare intoxicants 273
from maize, sweet potatoes, pine nuts, honey, and the fruit of several species of palm, especially buriti (*Mauritia vinifera*) and jussara (*Euterpe* sp.). Maize is slightly roasted over ashes, ground, and boiled in large pots for about a night. The next day part of the mass is chewed, then boiled again with the remainder. Shortly before the feast, the liquid is transferred to a huge trough made of a tree trunk and half buried in the ground. The liquor is heated by a fire built around the trough or by red-hot stones or potsherds which are thrown into it. During 2 or 3 days of fermentation, men dance around the beer, singing, shaking their rattles, and beating the ground with the stamping tubes.[6] The beer is often mixed with honey.

The *Aweikoma-Caingang* start to prepare their mead a month before its consumption. A mixture of honey and water, to which they add

[6] Koenigswald (1908 b, p. 45) distinguishes three kinds of beer: Goya-fá, made of naturally fermented maize meal; quequi (Kiki), prepared with maize and honey; and goya-kupri, made of chewed maize.